STAFF STUDY

by

Chaplain James L. Bryan

SUBJECT: The Changing Role of The Chaplain: The Civilian Workforce Chaplain

Submitted To Complete Requirements for Writing Credit in Class C-22-76. 15 March 1976.

Headquarters, USACHCS
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ATSC-TE-RD

SUBJECT: The Changing Role of The Chaplain: The Civilian Workforce Chaplain

1. PROBLEM. To determine the feasibility of having military chaplains assigned to Army Posts to minister to the civilian workforce.

2. ASSUMPTIONS.

a. A Workforce Chaplain can be an integral part of the Post Commander's and Post Chaplain's program.

b. The Workforce Chaplain can assist the Command and the workforce through various forms of supportive ministries.

c. The Workforce Chaplain can be involved with the total population of the Post.

d. The Workforce Chaplain can provide a supplement to local ministries.

e. The Workforce Chaplaincy program can be an additional liaison between the local community and the military, and provide the community with a resource person for community organizations.

f. The strength of the Chaplains' Corps will remain about the same as the present time.

3. FACTS BEARING ON THE PROBLEM.

a. The Commanding Officer is responsible for the religious and moral needs of military personnel, their dependents, and authorized civilians (AR 165-20).

b. There have been chaplains assigned to Posts where their primary responsiblity and function was to minister to the civilian workforce.

c. The Workforce Chaplain can minister across denominational lines.

d. There can be no effective management without good human relations.

e. With absenteeism so high, personal problems so demanding, man so fragmented in much of life, the Workforce Chaplain can provide solidity and direction to the members of the workforce.

f. Labor and management support the Workforce Chaplain as healthy and needful in the work areas, as they have been concerned with problems of the whole man.

4. DISCUSSION.

a. Advantages of having a Workforce Chaplaincy Program:

(1) The Workforce Chaplain will concern himself with human relations and therefore help discover and relieve human problems in the work areas.

(2) The Workforce Chaplain establishes mutual trust and confidence between management (the command) and labor and serves all personnel without regard to status or position. In doing this he makes a worthy contribution to community life.

(3) The Workforce Chaplain functions most effectively in the area of spiritual needs and problems; the end results are beneficial to all concerned: the command, the community, and the individual.

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(4) The Workforce Chaplain will demonstrate the Command's social involvment and concern for human needs.

b. Disadvantages of having a Workforce Chaplaincy Program:
(1) Labor may misunderstand the Command providing a Workforce Chaplain. They could see him as more representitive of command than labor.
(2) There could be problems in identifying qualified chaplains to minister in this type work.

5. CONCLUSION. A Chaplain should be assigned to Army Posts to minister to the civilian workforce, particularly where there is a preponderance of civilians making up the post workforce.

6. ACTION RECOMMENDED.

a. That the conclusion in paragraph 5 be endorsed and this Staff Study and the endorsement be forwarded to Chief of Chaplains for study.
b. That the Chief of Chaplains Department of the Army, give consideration to expansion of program of assigning chaplains to minister to civilian workforce.
c. That more authorized slots (TDA) for chaplains be approved, Army-wide.

James L. Bryan

JAMES L. BRYAN
Chaplain(MAJ), USA
C-22 Student

ANNEXES: A-The Workforce Chaplin: My experience in The Creationand Development of The Workforce Chaplain Program at Ft. Monmouth, NJ - A Paper.
B-Bibliography.

ANNEX A

To

Staff Study

(SUBJECT: The Changing Role of The Chaplain: The Civilian Workforce Chaplain)

THE WORKFORCE CHAPLAIN: MY EXPERIENCE IN THE CREATION AND DEVELOPMENT OF WORK-FORCE CHAPLAIN PROGRAM AT FORT MONMOUTH, NEW JERSEY - A PAPER.

MY EXPERIENCE IN THE CREATION AND DEVELOPMENT OF THE WORKFORCE CHAPLAIN PROGRAM AT FORT MONMOUTH, N.J.

In 1972, at the conclusion of a tour in Europe, I was assigned to Ft. Monmouth, New Jersey. I did not know it at the time, but learned later, that I had been picked to begin a new program at Ft. Monmouth. That program was called at that time The Industrial Chaplain Program. It later came to be called The Workforce Chaplain, indicating that the chaplain so assigned was to work with the total population of the post, military as well as civilian.

It was a new experience for Ft. Monmouth, and for the Army, as at that time, there were no military chaplains assigned to any posts to work primarily with the civilian workers. A lot had been done in private industry with the idea, but only limited use had been made with the military chaplain working with civilians at a post, in the capacity of chaplain, counselor, etc. The Commanding General at Army Materiel Command (AMC) was convinced it would work, especially since Chaplain Clinton Grenz had done such an outstanding job at Sacramento Army Depot,[1] in setting up a pilot program for depots and smaller posts.

Chaplain Peter Van Dyke, Post Chaplain at Ft. Monmouth at that time, was tasked with implementing the program at Ft. Monmouth. He called me into his office upon my arrival there in August of 1972, and asked me to begin to prepare the background study, and preliminary work to get the Civilian Workforce Chaplain program underway.

It had become apparent to AMC and others of the Army that with a large preponderance of civilians in its workforce, that a renewed interest in the

workers and their problems could and would effect a more productive group of people on the posts in AMC. The Chaplains of the Command were asked to provide input for new approaches and programs. After much soul-searching, investigation, and study, there came to be a growing understanding of the the theology of Christian vocation. This led to the discovery and validity of new forms of ministry, for which the military chaplain was already well qualified to undertake. The rapid urbanization of our society was calling for a new urban strategy in ministering to persons in particular settings.[2]

In the growing concern for wider community, new approaches toward cooperation with all kinds of agencies and institutions were being made in order to provide a more effective ministry and witness to persons in need. This concern was felt within the military by most commanders and by the chaplains who passed through the work areas of our various military posts. Fort Monmouth was not exempt from this concern; and the Command and the Chaplains of the post were anxious to minister where there was need.

It was felt at that time that among the new forms of ministry suitable for the civilian workforce was an adaptation of the business and industrial chaplaincy. It was noted that in the ever changing world, business and industry had begun to initiate many new concepts in their structures, to help the worker be more productive and happier. The military chaplain was in a situation that could be described as industrial, as it involved the many facets of putting together a structure and support activities that make up a modern army. As an industrial situation is recognized, it should be easy to apply the principles developed by private industry in it's search for new concepts and ideas to help the workers.

Business and industry had continued to show increasing concerns for their personnel. Ownership and management had come to realize that the total man must be involved in production. Lowell Sodeman of the Southern Baptist Convention's Chaplain Commission has pointed out, "There is a significant shift in emphasis from strictly economic values to moral and spiritual values in industry today."[3] The military, seeing its vast numbers of civilian workers could easily recognize that this was true on any post, also. Fort Monmouth was fortunate to have Commander who felt this way. MG Hugh Foster gave much support to implementing the Industrial Chaplain idea at Fort Monmouth.

With the encouragement of Chaplain Van Dyke and the Command, I began a lengthy study of the situation at Fort Monmouth, and what bases might be the ones to found a chaplaincy for the civilians. Accepting the guidance of the AR 165-20 that the Commander is "responsible for the religious and moral needs of military personnel, their dependents, and authorized civilians", and getting an okay from General Foster that he felt the civilians were his responsibility, I researched, and asked a lot questions of the people of Fort Monmouth. After much time was spent in interviews, reading, and a week with Chaplain Grenz at Sacramento Army Depot, that some of the most important problems in industry, and in the work areas of society today, are spiritual and ethical rather than technical. Therefore, the industrial (later to be called the workforce) chaplaincy represented a vital new dimension to labor as well as to managerial groups.[4]

Clumsy sentence

I had felt and believed for most of my life that religion was not merely a Sunday ritual, but a day-by-day life experience. To do a sound job of getting this program off the ground, I had to set my theological basis for doing what

needed to be done. Basically, I believe that man is religious wherever he is and whatever his actions. This includes his activity in the work place. Man's basic needs are always the same: physical, intellectual, emotional, social, and spiritual. In the work place the whole man is involved. Managers (whether military or civilian), and workers alike, are concerned about people problems. In the work place a man's many needs should not be overlooked. These include self-understanding, ability to relate to other persons, a sound world-view, a true perspective on life, and insight on how to cope with personal weaknesses and problems.

The theology of vocation, or work, cannot deny nor neglect the place of religious faith in the work area. Theodore Purcell defines work as "activity related to employment, to what a man does for a living."[5] Purcell sees three needs of man in the work place: the need for work fulfillment, the need for work ethic, and the need for an industrial theology. All these are involved in developing an adequate motivation in the vocation of man. This concept of vocation, or work, includes the blue collar man, the white collar man, and the top manager and/or employer.

The old cliché that religion and business do not mix, is dying, and rightly so. There is no real basis for the dualism of life in the so-called "secular" and "sacred". All of life is sacred, including work. Vocation really belongs to all men. We are in a new era of position of men as involved in life, as Elton Trueblood points out in his Call To Commitment, Bonhoeffer in his Cost of Discipleship, and Hendrick Kramer in A Theology of the Laity, and many other contemporary writers. This concept, I learned, is cherished by many leading business men who do not necessarily want to be called pious or hyper-religious.

It was the feeling of the people of Fort Monmouth too, as I began to move into an area that had not been breached before: the military chaplain availing himself to the civilians of a post. It was truly, untried ground. I felt Martin Luther was correct when he said, laborare est orare et orare est laborare (to work is to pray and to pray is to work).[6]

Industrial Chaplaincy (now being called Workforce Chaplaincy) is a valid form of Christian ministry, I believed. A theology of ministry as a profession does not limit ministry to the pastorate of a local church as has been traditionally held.[7] There are many new forms of ministry taking shape in today's society. The Workforce Chaplaincy is not a "special" or a separate ministry, but a different form of ministry; different in setting and in structure. It is the same call, the same commitment, the same concerns, and the acknowledgement of the place of God in the Workplace.

I perceived of the Workforce Chaplain representing a vital dimension to labor as well as the Command and management. The Chaplain was to be a reminder of the fact that God is constantly concerned and at work in the field of technology and industrial change and it's many conflicts. The world of human need is surfaced by the Workforce Chaplain. There was a growing awareness of the totality of man's life.[8] I sensed that the basic purpose of the Workforce Chaplain would be, as Chaplain Rodney C. Brown pointed out, "to minister to people at the point of their personal concern whenever they may feel their need and seek to do something about it."[9]

In today's highly increasing technological knowledge it was interesting to note that we were awaking to a "new" idea. That is, there could be no effective

management without good human relations. The Workforce Chaplain would concern himself, as I envisioned the program, with human relations, and all that it entailed. He could therefore help the Command, management, and labor in discovering and relieving the problems that were "everyday".

There were problems to overcome in getting the program started at Fort Monmouth, even though there was support from the areas I mentioned earlier: the Commander, the Post Chaplain, higher headquarters, etc. I learned that even though in many businesses industrial chaplaincy had proven it's effectiveness and worth, as a new form of ministry it had developed rather slowly in the face of many problems. Not too surprisingly, I encountered many of them as the Workforce Chaplain began to emerge at the post.

One of the hurdles that had to be be overcome was limited concept of the place of religion in the life of persons. There seemed to be some fear of mixing religion in the life of the workers on the part of some of the workers, some of the managers, and even some of the members of the outside community. I was able to overcome this by hard work and persistence. The idea is so entrenched at Fort Monmouth now that the Workforce Chaplain slot is one of three slots singled out for retention, in the case of a reduction in chaplain personnel. The other two are the Post Chaplain and the Alcohol and Drug Chaplain.

Jealousy among some of the management personnel officers was also a problem. There was a fear that the chaplain's work would interfere with, or overlap with, that of the personnel director, the EEO personnel, and even some of the labor leaders. This surfaced the feeling that they still did not understand the role of the Workforce Chaplain; so much was done to outline a program that

would include cooperation with these people as much as possible. This led to a very good team ministry in attempting to solve people problems.

Furthermore, a certain fear was shared mutually by management (the Command) and the employee. The employee feared that the chaplain represented management, and management feared that the free access of the chaplain to the individual worker might encourage a power struggle between labor and management. I tried to overcome this, and I was successful in it by demonstrating that I was there to minister to all personnel without taking sides with either.

Another problem, a very real one, was found in the false images and stereotypes held by a great many people concerning the personhood and work of a chaplain. In certain instances these images had been created by chaplains who were inadequately trained or did not understand the role they were to perform. These sterotypes included the "evangelistic preacher" with a hard sale approach which created pressure for men on the job; the "pastor-generalist" who approached his work as an old-fashioned pastor-preacher with very little understanding of contemporary problems; the "lay-psychiatrist" or the chaplain who had had a little training in psycholgy and imagined himself to be a psychiatrist; the "social-political-activist" who felt it his calling to correct all social injustices by marching and demonstrating; and the "union snooper" who went about feeling sorry for the working man and uncovering unpalatable situations which he could use against the management (the command).

Although these problems seem to be overdrawn in many instances, they were, nevertheless, very real and concrete. Add to these, another, one where some of the other military chaplains felt the program was not needed, and one can

see that beginning was not altogether smooth. Patience and persistence, with understanding, helped to bring solutions and remove the hurdles which often cropped up.

The Workforce Chaplaincy is, as stated by Chaplain Grenz, "A nondenominational, counseling-oriented, Christian ministry to individuals in business and industry. The entire concept focuses on the individual, his porblems and needs."[11] I saw at the beginning of the Fort Monmouth program, and even now in retrospect, that the primary task is to be an authentic person and relate to other persons in a way that will be helpful to them.

The Workforce Chaplain is a minister to management personnel as well as to employee personnel. He mingles with the entire personnel force at the post, at break time, dinner hours, social occasions, other times, i.e. Bible Studies, training classes, etc. He works as a member of the team in a program aimed at the whole person. He is not a loner or a prima donna. He assumes that all the workers, as well as himself, are concerned about other persons, and that they have some contribution to make in the process of solving human problems.

The Workforce Chaplain works as a community leader, cooperating with all other helping agencies and institutions involved in a ministry to persons. He often participates in programs of community-wide interest and sometimes as a speaker on special occasions of interest to the entire community. The effective Workforce Chaplain will be a minister among ministers in the community. He does not compete with pastors of local churches, but is rather a colleague working with them in mutual concerns. He seeks every opportunity possible to refer workers to some local church or their own pastors. He is in a great sense an extension of the local church into the work areas of life.

The Workforce Chaplain's personal ministry will include a variety of services. They will vary according to the situaltions that arise, but included in the services provided will be: visitation in the work areas, to provide opportunities for persons to introduce their problems; counseling by appointment, or by office drop-ins; providing training courses for groups interested in self-discipline, nurture, and inter-personal relations, Bible studies, prayer groups, etc; provide special worship services for employees as desired; conduct other services, i.e. weddings, funerals, etc., as required.

The Workforce Chaplain encounters all sorts of human problems in the work place: hostility, depression, jealousy, family prblems, inter-personal relations, alcoholism, drug addiction, family finances, and many others. The work of the Workforce Chaplain is limited only by his understanding of his task, his imagination and ingenuity, and his willingness to work faithfully at the task. Due to the awareness of the problems facing mankind in all areas of his life, if management can offer help in the area of work then for the sake of human kind, it is prudent and wise to do so. As Sodeman states: "The Chaplan is an interpreter of human - spiritual needs, a communicator of human and spiritual values, and a projector of human and spiritual hopes. He is a reminder of the acceptance, the love, and the forgiveness of God."[12]

As the program at Fort Monmouth began, there were many things that came into play to make it a success. It was helpful for me to understand the situation given at the post, and to receive support from those who could open doors to the program; for without this help, it would have been next to impossible to start, no matter how hard I , or any other chaplain may have worked. But, with the time to study the situation, to correspond with various industrial chaplains,

to read of successes and failures, to spend time with men like Chaplain Clinton Grenz, and by getting my own understanding of from where I was coming theologically, and experientially, I was able to begin what became a viable program at Fort Monmouth. I believe in the concept, and the need for such a program; therefore I feel that my experience, along with that of other chaplains who have worked in similar situations, can offer much needed and sound help in implementing this program throughout the Army.

In setting up such a program in the Army, it will be necessary that qualified men be utilized. This is not to say that every man in the military chaplaincy is qualified, for that is not the case. Just as there are men who are more and better qualified and trained to work in hospitals, confinement facilities, drug and alcohol programs, etc., the Workforce Chaplain should have certain "professional" characteristics. First and foremest of the qualifications for the Workforce Chaplain will be Commitment to the Will of God. Among the beliefs essential for undergirding his ministry will be: God's purpose for redeeming mankind, God's continuing presence and activity in the world today, the power of the written word to call man to redemption, the viability of the church and its mission in today's world, and God's claim and ownership of all creation. As someone has said, God is as interested in the countinghouse as He is in the cathedral, and in the mill as He is in the minister.

The Workforce Chaplan should have a good knowledge of the business world, and of social sciences, as he will be in these areas most of the time. There should be a sound Clinical Pastoral Education Program in the background of the Workforce Chaplain as it will aid him in self-understanding, inter-personal relations, and his ability to deal with people in personal crises. Practical ex-

perience as a worker among workers will provide knowledge of the life and problems of people in the work areas. The Chaplain should have a good understanding of and working relationship with denominations other than his own. These characteristics will facilitate the identifying and assignment of military chaplains best qualified to work in the "industrial" area of the average Army post as the Workforce Chaplain.

The Command and management has a moral, ethical, and social responsibility in the work place. There is a growing awareness of the obligations of doing something about these responsibilities. Henry Ford II has said: "Socially responsible behavior is essential to the long-term growth and profitability of the cooperation. The costs of carrying out social responsibility maybe considered as normal costs of doing business."[13] The potentials of a Workforce Chaplain program can demonstrate the Command's, and the Army's, social involvment and conern for human needs through their employees. The renewed interest by management (the Command and the Army) to emphasize human and spiritual values is seen to be a big step forward in the loyalty, integrity, and efficiency of employees within a working and community environment. Any individual who is salvaged is an asset to his family, his community, and his employer.[14]

We have for years said we are concerned for people. A Workforce Chaplain wears many hats and becomes many things to many different people. The Chaplain seeks to reconcile and to communicate. If a Workforce Chaplain is given open leeway to operate, and is available to all employees and management, it will show that we are ready and willing to help toward the welfare of our most important asset - the workers. Wherever there are people, there are problems. Urgent needs of individuals can thwart getting the job done, and be costly to both em-

ployee and employer. The Workforce Chaplain can and will meet these needs through a far-reaching integrative program for the whole man.

FOOTNOTES

1. From conversations with,and correspondence with, Chaplain Clinton Grenz. At the time this program was beginning, Chaplain Grenz was at Sacramento Army Depot, developing a pilot program of Industrial Chaplaincy for Army Depots.

2. For a discussion on the meaning of "Professional Training" see James D. Glasse, Profession: Minister, Nashville, 1960; also, Edward E. Thornton, Professional Education for Ministry, Nashville, 1960. There are many articles in recent and past issues of "Theological Education" the official journal of the American Association of Theological Schools.

Periodicals are underlined, not quotes.

article or what?

3. Lowell F. Sodeman, Businss and Industrial Chaplaincy, March, 1969. p. 3.

4. "A Study to Develop an Industrial Chaplaincy Program for the Military-Industrial Complex," Chaplain Clinton Grenz, 1972. A paper submitted to partially fulfill requirements for transfer of B.D. to Master of Divinity.

5. Theodore Purcell, Work Psychology and Business Values. Cambridge Center for Social Studies.(Date not given). p. 231.

6. Martin Luther, Collected Works, Selections. Abingdon, Nashville, 1965. p. 318.

7. For a fuller discussion of theology of ministry see A Theology of Church and Ministry, by Franklin M. Segler. Broadman Press, 1960

8. Richard Schneider, "The Chaplain Goes to Work," Guideposts , April 1970. p. 20.

article or what?

9. Rodney C.Brown, "Pastoral Counseling", (Winston-Salem, N.C.: R.J..Reynolds, Industrial Chaplaincy Program, 1970), p. 2.

10. Sodeman, op. cit., p. 4.

11. Grenz, op. cit., p. 8.

12. Sodeman, op. cit., p.22.

13. Sodeman, op. cit., p. 17-18.

14. Grenz, op. cit., p. 15.

What style guide did you use for footnotes?

Where is your bibliography for this paper?

My own personal involvment in the development of the Workforce Chaplain at Fort Monmouth, New Jersey. I spent two years getting the program started and operating. I have an extensive file on the work done at that time. There is also a good bit of material in the office of the Workforce Chaplain at Fort Monmouth.

ANNEX B

To

Staff Study

(SUBJECT: The Changing Role of The Chaplain: The Civilian Workforce Chaplain)

BIBLIOGRAPHY

Bravo work!
Again, what style guide did you use to prepare footnotes.

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Sodeman, Lowell F. Business and Industrial Chaplaincy. Broadman Press, 1969.

Symanowski, Horst. The Christian Witness in an Industrial Society. Westminster Press, 1964.

Torney, George A., comp. Toward Creative Urban Strategy. Word Books, 1970.

(In addition to the above the following articles, pamphlets, abstracts, papers were helpful in my reading and research as I began the program at Ft. Monmouth.)

Abstract Service published by Institute on the Church in Urban-Industrial Society. 800 West Belden Avenue, Chicago, Illinois 60614.

Correspondence and other materials in my own files from Industrial Chaplaincy Research, San Diego, California.

Materials and correspondence from McCormick Seminary, Chicago, Illinois, which I have in my own files.

"Industrial Mission Comes of Age" Article from the Christian Century, May 5, 1971.

Pamphlets from the Cambridge Center for Social Studies: Priestly Help for Businessmen and Work Psychology and Business Values.

Army Regulation 165-20, 27 September 1972.

The following books also contributed to formation of my ideas, as I read them over the years: Call to Commitment, Elton Trueblood; Cost of Discipleship, Dietrick Bonhoeffer; A Theology of The Laity, Hendrick Kramer.

(In addition the following materials were most informative and helpful in the program at Ft. Monmouth, and toward my feeling of the usefulness of it for the Army.)

Personal conversations, correspondence with, and time spent with Chaplain(LTC) Clinton Grenz; Now of USACHCS, but in 1973-ff he was at Sacramento Army Depot.